[183 cont.]

291 2. A wide pantaloon going down to the calf and ended by a light-blue or red band frequently having embroideries.

3. An apron, which is worn in front of the body and ties behind the back. This apron, slightly slit at the bottom of the sides, is held about the neck by means of one or two small silver chains, the size of whose links varies. On the front it is edged by a light-blue (or red) band and by piping analogous to those of the jacket.

4. A belt, knotted in front and fastening all the garments mentioned above. The ends of the belt hang in front of the thighs, often as far as the knees, and bear a number of small bands, finely embroidered.

5. The headdress is of an entirely unique model. The hair is [302] not shaved. It is gathered into a chignon on top of the head and slightly to the rear. About the chignon is placed a sort of headband of black material, often edged with a narrow red band. The whole is held by a cord on which colored beads and glass pieces are strung very closely together.

The "F'ou-la" women often walk barefooted; we have never seen them with leggings.

(Photos 514 and 337, Plate 44, show various costumes of "F'ou-la" women of the region of Muongkhuong.)

As the "F'ou-la" are very poor, they have rather little jewelry. 302 [184] The women wear scarcely any more than the small chains which hold up their aprons. Sometimes they have thin bracelets of silver or copper. Their earrings consist of a simple silver ring, to which are attached sometimes pendants formed of thin chains supporting little plaques of embossed silver. They almost never wear either rings or necklaces.

241 The "F'ou-la" are farmers. Their means of existence and their methods of agriculture present no peculiarity. They have no 286 industries other than those of weaving and of dyeing, for which they 326 employ the procedures already described.

All that has been said of the "Lolo" in the matter of various 184 costumes and beliefs, applies completely to the "F'ou-la," who little by little are giving way to the influence of the tribes among whom they are settled.